

unrest and doubt and uncertainty which mark so large a proportion of Christian professors. To believe *in Christ* with the identification which the Incarnation attests, leaves no more doubt as to our justification and acceptance with God, than of the fact of our being. Boldly may we challenge all legalists, in Christendom and Paganism, to show from the economy of grace, that God either commands or accepts a faith that does not appropriate what he offers.

Do not suffer yourself to be disturbed by the dictum of bishop or priest or pope. "Call no man master on earth." "Honor all men." Give due reverence to the church of God; but keep every shadow of church and ritual out of the basis of your justification. "*It is God that justifieth,*" and by the blood of Jesus only. Rom. 8: 33. Heb. 10: 19, 20. "In HIM dwelleth all the fullness of the Godhead bodily; and we are complete in HIM." Col. 2: 9, 10. Make your service the vehicle of your life and loyalty, and not the source. It is the complete Christ that comes to birth, and not any sort of Christ that is made by birth. The embryo contains every attribute of God, and every element of man. It is a perfectly formed Christian that comes to baptism, however in miniature, and not a chaos of spiritual fragments that seek cohesion and organic unity in the symbol of regeneration. No child was ever made a human being by birth. No soul was ever made a Christian by baptism. Generation has all the elements of life, and all the possibilities of development. Where is the proof to the contrary, either in the realms of nature, or of grace?

I have not sufficient interest in "*Bal-saugh's Gospel*" to inquire what is meant by it. What absorbs me is "THE GLORIOUS GOSPEL OF THE BLESSED GOD, which is committed to my trust." I Tim. 1: 11. My business is with *Christ*, not as a doctrine, or object of speculation, but as a living, loving, present, indwelling, real, conscious SAVIOR. I am a baptized man, I wash feet, I partake of the eucharist, and dress as becomes the self-crucifying claim of the cross. Does this settle my quality and destiny? Will the sign above the baker's door satisfy my appetite, or nourish and strengthen my body? Unless we eat and drink Jesus we have no life in us, although we be placarded with all the symbolical tokens of the New Testament. "THOU IN ME." is not a whit more true than "*I in them.*" John 17: 23. If this is an obnoxious "Gospel," settle it with the Master. It will require finer acumen than I have yet met with to get the "kinks" out of Eph. 2: 8, 9, 10, and Phil. 3: 9, 10, and Gal.

2: 19, and II Cor. 5: 21. Do we believe? In what? In whom? In the church, in ordinances, or in CHRIST? He is Christianity in all its possibilities and details. To "*know him*" is to know the church and all its obligations. We reach the church through Christ, and not vice versa. We are brought into the family by the power of pre-communicated life; and that life is CHRIST. Faith is the fruit of the Spirit" and not the birth of intellect and volition. Baptism is the symbolic expression of a great realized fact, as well as a great hope. Faith is not a blind venture, but a blessed repose in omnipotent veracity. Heb. 6: 17, 18. If Christ is not the only object and possibility of faith, and the antecedent of baptism, then verily is Rom. 8: 3, 4, a gross misrepresentation, and the Incarnation a pretence.

What you want, what I want, what we all must have, is "HOLINESS, WITHOUT WHICH NO MAN SHALL SEE THE LORD." Heb. 12: 14. I Pet. 1: 15, 16. Matt. 5: 8 and II John 3: 3. Christ came to save from *sin*. This is the consummation contemplated by God in all the displays of his grace. Any one who has not been made more than conqueror "through the blood of the lamb" over his temper, his passions, his lusts, his appetites, his money-greed, his love of honor, is not saved. This is why God incarnates himself in human nature, that the life, the love, the purity, the righteousness, the peace, the joy of Immanuel may be ours. A salvation that deals with the remission of penalty, and not with *the utter and everlasting eradication of SIN*, is no salvation at all. Rest in nothing short of Rom. 8: 16. All that Jesus is, faith may claim. Christ and faith and salvation, are to-day the same as in the beginning. The exorcism of devils is the standing miracle of the centuries. The elimination of the miraculous out of Christianity is the evidence of our unbelief, and the reproach of the nineteenth century church. The faith of Christ is impossible to the petulant, the impatient, the censorious, the covetous, the envious, the vain-glorious. Death of self is the radical condition. Rom. 6: 7-13. The faith that saves and the grudge that hates, and belittles, and maligns, never co-exist. "*Christ in us* the hope of glory," is the only hope that "maketh not ashamed." Col. 1: 27. Rom 5: 5. "Christ in our hearts by faith," is the only "faith that overcomes the world," and passes through the gates of pearl. Eph. 3: 17. I John 5: 4, 5. Heb. 3: 18, 19. Believe in Christ, which is synonymous with Gal. 2: 20. This will make you a joint-heir with the All-proprietor, and pledge you to a loyalty that will not forget Matt.

10: 42, and 20: 27, 28. Such a soul cannot be lost. Christ's honor is at stake. John 10: 27, 28. *Christian* faith never loses the testimony of I John 5: 20.

ARE WE CHRISTIANS?

GENERAL WASHINGTON AND THE CORPORAL.

General Washington once saw a corporal very angry with some soldiers, who were doing a heavy piece of work, because they were not getting on fast enough.

Washington asked the corporal why he did not assist them.

The corporal, who had not known the commander-in-chief, was quite hurt, and replied, drawing himself up: "Do you not know that I am an officer?"

"I beg your pardon," said Washington, and taking off his coat he gave the men all the help he could.

Then when the work was done, he turned to the corporal and said: "Now, if you should another time feel it beneath you to lend a hand, when there is any thing hard to do, send for General Washington."

How many young people need to have their pride rebuked as Washington did the pride of the corporal! They are continually grieving those who love them, and making themselves odious, because they cannot help showing that they think of themselves more highly than they ought to think.

BROWNING AND HIS MOTHER.

A very tender love always existed between our late poet Browning and his mother. She is said to have been the "true type of a Scottish gentlewoman," and a true Christian. When he was a child, Browning's mother told him Bible stories as she held him on her knee; and she excited his lifelong admiration by the tender care which she bestowed upon poor hurt animals that came under her notice. In his manhood he was heard to speak admiringly of the skillfulness with which she once washed and dressed the sores of a wounded cat, and nursed it back to health again. Doubtless her influence had much to do with the poet's great love and tenderness for birds and animals. "He prayeth best who loveth best all things both great and small."

In his early manhood it was his rule, as long as he continued under the parental roof, never to go to bed without giving her a good-night kiss. If out so late that he was obliged to admit himself with a latchkey, he still went to her in her room. —*Canadian Churchman.*